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*The Glorification of*
*SAINT XENIA*
*Blessed in Christ*

# THE ORTHODOX WORD

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СТАЯ БЛАЖЕННАЯ КСЕНИЯ ПЕТЕРБУРГ

# *The Glorification of BLESSED XENIA*

*Epistle of the Chief Hierarch of the Synod of Bishops of the Russian Orthodox Church Outside of Russia to the God-beloved flock in the Diaspora*

NOW THE DAY has come near for which Russian Orthodox people of the Diaspora have long been preparing. For the course of sixty years they have had the spiritual joy of glorifying among the saints Father John of Kronstadt (1964), and after him St. Herman of Alaska (1970). And now has come near the third spiritual solemnity of this type: the glorification of Blessed Xenia of St. Petersburg, who is so much revered by the Orthodox Russian people both in the Diaspora and in the Russian land.

St. Symeon Metaphrastes many years ago wrote the life of St. Xenia of Rome, and he began his words concerning the holy God-pleasers by saying that they "Illumine like stars all that is under the heavens; they are visible to the inhabitants of India, and they do not hide even from the Scythians." Now, when a thousand years have passed after these words were written, we see that they refer also to our Russian Xenia of Petersburg.

News of her coming glorification was already heard long ago. There was talk of this at the Third All-Diaspora Council in 1974, and the Sobors of Bishops in 1974 and 1976 examined this question in more detail and decided to perform the glorification of Blessed Xenia as a holy God-pleaser. The regular Sobor of Bishops will begin on August 28/September 10, and it will end on September 11/24 with her glorification.

On her gravestone is an inscription which ends with the words: "Whoever has known me, may he remember my soul for the salvation of his own soul. Amen."

And what do we know of the life and struggles of Blessed Xenia?

Xenia Grigorievna was married to a court singer, Andrew Feodorovich Petrov, who died quite unexpectedly and suddenly and, evidently, without the rites of the Church.

His death changed, as quickly as lightning, the whole outlook and way of life of Xenia. She understood everything that was great, and disdained everything small, unnecessary, temporal. The great thing which rose up before her spiritual gaze was the eternal blessedness of those who have endured much here on earth.

And therefore: there is the highest form of sanctity, when a man, in the words of the Apostle Paul, "counts all things to be loss, and counts them but refuse, that he may gain Christ . . . and know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death so as to attain unto the resurrection from the dead" (Phil. 3-8-11).

From the history of the Russian Church we know of at least a few fools for Christ's sake, and they shock us by their struggle. In Moscow, for example, there was the renowned Basil, and likewise Maximus, the blessed ones; in Novgorod the blessed ones Nicholas Kachanov and Theodore; in Kiev Blessed Theophilus, who is yet uncanonized . . .

And behold, St. Petersburg also — as the new Russian capital was called in those days — became the witness of the struggle of Blessed Xenia. Not answering to her female name, she was called by the name of her reposed husband, Andrew Feodorovich, as if emphasizing by this foolishness her desire to be an entirely new man, or to obtain by prayer the salvation of the soul of her husband who had died suddenly. By this name we are reminded of the St. Andrew who is, as it were, at the head of the choir of the blessed ones, namely St. Andrew the Fool for Christ who beheld the vision of the Protection of the Most Holy Mother of God.

From the life of this St. Andrew we know how much such strugglers endure sometimes from men, how many sufferings of evil they subject themselves to, and how much there is revealed to them the unutterable mysteries of God.

Blessed Xenia also walked about our Petrograd not only in rain and snow, but also in fierce frosts, almost without shoes, clothed in the oldest kind of garment. She walked about with feet swollen with cold.

In the Smolensk cemetery where later she was buried, Xenia, hiding her struggle, carried bricks, taking them up at night to the top of the church which was being built so as to furnish the builders with material and to wear out her flesh. At night she went out from the city into a field and stood there in prayer.

In the city she was a source of mockery, and there were incidents when people threw dirt and stones at her. But this was only sometimes . . . In general, people in Petersburg were touched by her and loved her — those, that is, to whom was revealed the meaning of her voluntary belittlement and sufferings.

This meaning is the acceptance of one's cross and bearing it, following the Lord. And the fruit of suffering is the power of God accomplished in the womanly weakness of Xenia: her clairvoyance, healings, help, which occur up to now by prayer to her.

People have been flocking to the Smolensk cemetery right up to now. There, over the grave of the Blessed One, a chapel was erected. Pannikhidas used to be celebrated from morning to night with hope in help by the prayers of the slave of God Xenia.

Now the chapel is closed up, and there, as we have been informed, there has been made, with the aim of mockery, a bust of Lenin so immense that it cannot be carried out the door . . . May the glorification of the Blessed One, which has now drawn near, be the answer of believing hearts to the persecution of our Faith in the city and land of Blessed Xenia. But even now notes are being written with entreaties to the saint, and these are placed as close as possible to the walls of the chapel . . . And even now people strive to take from there particles of earth sanctified by the nearness of Xenia.

The text of the inscription which at one time was made on the gravestone is the following:

"In the name of the Father and the Son and the Holy Spirit. On this place is placed the body of the slave of God Xenia Grigorievna, the wife of the court singer, colonel by rank, Andrew Feodorovich. She was left by her husband at the age of 26, wandered for 45 years, and lived in all 71 years. She was called by the name Andrew Feodorovich. Whoever has known me, may he remember my soul for the salvation of his own soul. Amen."

And thus for 45 years Blessed Xenia performed her struggle. In this time there was manifested in her both the gift of clairvoyance and the gift which is higher than any other, love. She foresaw the death both of Tsars and of simple people; she helped people to put their lives in order, to build families, to earn their bread, to provide for their children. She helped at times with a strict appearance, but with a loving heart.

(*Continued on page 199.*)

The Chapel over the relics of Blessed Xenia
in the Smolensk Cemetery in Petersburg

Icon of Blessed Xenia prepared in Greece
years before her official glorification

# *The Life of SAINT XENIA*

Homeless Wanderer of the City of Peter*

LITTLE IS KNOWN of the earthly life of this holy woman who was truly, as her name indicates, a "stranger" or "foreigner" on the earth, ever sighing and striving for the heavenly homeland.

She lived, we do know, in the 18th century, during the reigns of the Empresses Elizabeth and Catherine II; but the date of her birth and death, as well as her family background, are not known to us. She spent almost all her life in Petersburg and bore the name Xenia Grigorievna Petrova, being the wife of the army officer and court singer Andrew Feodorovich Petrov.

At the age of 26, Blessed Xenia became a widow under conditions which changed the whole course of her life. Her husband, who was leading the ordinary worldly life of that time, died suddenly at an evening party, without repentance or the reception of the Holy Mysteries. Out of grief, and especially out of concern for the eternal lot of her husband, Blessed Xenia undertook a strange way of life. She wore her husband's clothing and demanded that people call her "Andrew Feodorovich." Through the death of her beloved husband she came to see the inconstant and passing nature of earthly life. All her previous earthly interests lost all significance for her, and her earthly existence now became the means for attaining eternal life in God.

Against the wishes of her relatives, who protested to the military authorities, she gave away her house and all her possessions to the poor and began to lead a homeless life as a wanderer in the poor quarter of Petersburg. Refusing all help from her friends and relatives, she rejoiced in her freedom from the things of this world. When her husband's clothes wore out, she dressed in rags, always in green and red, the colors of her husband's uniform; these she wore the year round, despite the severe northern frosts.

(Continued on page 191.)

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* Translated and condensed from *Blessed Xenia of Petersburg,* Blessed Xenia Memorial Fund, New York, 1973; and *The Slave of God Blessed Xenia,* Jordanville, N.Y., 1971.

# SERVICE TO SAINT XENIA OF PETERSBURG

Translated from the Slavonic text authorized by the Synod of Bishops of the Russian Orthodox Church Outside of Russia, and first celebrated at the services of canonization, September 10-11 (23-24 N.S.) at the Cathedral of the Kursk Icon of the Mother of God in New York City.

Usually, in published services to saints, only that material is given which has been newly composed in honor of the saint; the "common" parts of the services — those which are sung or read for any feast day — are either omitted entirely, or only their place in the service in indicated.

In the present translation, which is intended for English-speaking Orthodox who may not know well the order of services, the whole outline of the Vigil Service (Vespers and Matins) has been given, together with the texts of several of the "common" parts of the Vigil and a few notes concerning the performance of services. This outline, it should be noted, is for the full Vigil according to the Typicon, the complete "model" of a service to a saint; in actual practice, almost everywhere today certain abbreviations are made in this order, and in addition each parish or monastery is free to celebrate, in place of the full Vigil, a service of Polyeleos or lesser rank — in which case there would be still other changes in the services. Where "priest" or "deacon" is not indicated, everything is sung or read by the people, choir, or reader.

The Service to Blessed Xenia is very rich in Scriptural quotations and allusions, but in this translation it has not been possible to make note of these. In addition, it will be noted that a number of stichera make reference to the derivation of the name "Xenia," which in Greek means "stranger" or "foreigner" (compare the English word xenophobia) — and, in the Slavonic word most commonly used to refer to Blessed Xenia, *strannitsa,* also "wanderer."

Two dismissal troparia were composed for this feast; i nthis translation they have been placed according to one standard usage in such cases, but the parish priest is free to use one or the other of them as he sees fit.

The feast day of Blessed Xenia is celebrated on January 24/February 6.

# *Service to Blessed in Christ SAINT XENIA*

HOMELESS WANDERER OF THE CITY OF PETER

SMALL VESPERS

*After Psalm 103, on* O Lord, I have cried

*4 Stichera in Tone 1, to the Special Melody:*

Rejoicing of the Heavenly Hierarchies.

*Verse:* From the morning watch until night, from the morning watch* let Israel hope in the Lord.

Being homeless upon the earth,* thou didst prepare in thy heart* a home and dwelling for the Holy Spirit* by thy humility,* and now thou dost rejoice in the bridal chamber of Christ,* O Blessed Xenia, close one of Christ.

*Verse:* For with the Lord there is mercy, and with Him is plenteous redemption,* and He shall redeem Israel out of all his iniquities.

Being homeless upon the earth . . . (Repeat.)

*Verse:* O praise the Lord, all ye nations,* praise Him, all ye peoples.

When thy husband was suddenly seized by death,* desire for worldly life died in thee,* and thou didst wholely give thyself over to Christ,* appearing to the world* as one deprived of understanding,* and so thou didst seek eternal life.

*Verse:* For He hath made His mercy to prevail over us,* and the truth of the Lord abideth for ever.

Homeless and a stranger to the world,* thou didst seek out Christ as thine only refuge,* O Xenia, close one to God and men.* And now, rejoicing in the Kingdom of Christ,* remember thy close ones,* who hasten to thine intercession.

Glory, Both now . . . *Theotokion: the Original of the Special Melody.*
Rejoicing of the heavenly hierarchies,* mighty intercession for men upon earth,* O Most Pure Virgin,* save us who hasten to Thee,* for in Thee, O Mother of God,* after God have we placed our hope.

O joyous light . . . Prokimenon of the day . . .

Vouchsafe, O Lord, that this evening we may be kept without sin . . .

*Aposticha, Tone 6. To the Special Melody:*
On the third day Thou didst rise . . .

A stranger to the world, but not estranging thyself from those in it,* thou dost have compassion upon them,* being called a fool, thou instructest in wisdom,* enduring all things and healing the suffering.* For the power of Christ* is accomplished in thy weakness.

*Verse:* The Lord preserveth the proselytes,* He shall receive the orphan and the widow.

Thine earthly wealth, O Xenia, thou didst give away,* as not to be trusted in;* and the roof of a house thou didst abandon,* being covered with God's mercy.* Being zealous to imitate the wanderings of Christ,* thou didst attain to Christ's Kingdom.

*Verse:* The Lord setteth aright the fallen,* the Lord loveth the righteous.

An example of patience and meekness didst thou manifest, O Xenia,* exposing the world's foolishness.* We know thine intercession before God:* Pray for us in our necessities,* and those who are homeless and without a homeland* guide to the heavenly homeland.

## SAINT XENIA OF PETERSBURG

Glory, Both now . . . *Theotokion, in the same Tone and Special Melody:*
Love hath grown cold and lawlessness hath multiplied,* as the Lord did prophesy.* Defend us now, O Mother of God,* from the stumbling-blocks of the enemy, the destroyer of souls,* and as the One Who gave birth to the Most High,* grant us thine intercession.

Now lettest Thou Thy servant depart in peace . . .

Holy God . . . Our Father . . .

### TROPARION, TONE 4.

Having renounced the vanity of the earthly world,* thou didst take up the cross of a homeless life of wandering;* thou didst not fear grief, privation, and the mockery of men,* and didst know the love of Christ.* Now taking sweet delight of this love in heaven,* O Xenia the blessed and divinely wise,* pray for the salvation of our souls.

Glory, both now . . . *Theotokion, in the same Tone:*
The mystery hidden from the ages* and unknown to angels* through Thee, O Mother of God, is revealed to those on earth:* God incarnate in union without confusion,* and accepting the Cross voluntarily for our sake,* by which, having raised the first-created man,* He hath saved our souls from death.

*Ectenia:* Have mercy on us, O God, according to Thy great mercy . . .
*Dismissal.*

## GREAT VESPERS

*Priest:* Glory to the Holy, and Consubstantial, and Life-giving, and Indivisible Trinity, always, now and ever, and unto the ages of ages.

*People:* Amen.

*Priest:* O come let us worship our King and God.
O come let us worship and fall down before Christ, our King and God.
O come let us worship and fall down before Christ Himself, our King and God.
O come let us worship and fall down before Him.

*People:* Bless the Lord, O my soul . . . (Psalm 103).

*Priest or deacon: Great Ectenia:* In peace let us pray to the Lord . . .

*We sing:* Blessed is the man, *the first antiphon (Psalms 1-3).*

*Priest or deacon: Small Ectenia:* Again and again in peace let us pray to the Lord . . .

*On:* O Lord, I have cried, 8 stichera are sung. Tone 8

O Lord, I have cried unto Thee, hearken to me,* hearken to me, O Lord.* O Lord, I have cried unto Thee, hearken to me;* attend to the voice of my supplication* when I cry unto Thee:* hearken to me, O Lord.

*Then the rest of Psalms 140, 141, 129, and 116.*

## SAINT XENIA OF PETERSBURG

### TONE 8

*To the Special Melody:* O most glorious wonder!

*Verse:* Out of the depths have I cried unto Thee, O Lord;* hear my voice.

O Xenia the blessed!* Having loved the heavenly homeland,* thou wast truly a stranger on earth,* wandering in this life as in a foreign land.* And so thou now dwellest in the house of the Heavenly Father* and takest sweet delight of the Master's hospitality in the chambers on high.* Do not forget us who faithfully celebrate thy memory,* and deliver us from our many misfortunes,* remembering us before the throne of the Lord of glory.

*Verse:* Let Thine ear be attentive* to the voice of my supplication.

O Xenia the glorious!* As a wise virgin* in the midnight of thy life thou didst go out to meet Christ thy Bridegroom,* carrying a lamp aflame with love of God.* Thou who wast called a fool by the world* wast filled with wisdom beyond this world.* Therefore, give to us who faithfully celebrate thy memory* the oil of mercy which thou hast richly acquired,* pouring drops of it upon our wounds.

*Verse:* If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?* For with Thee there is forgiveness.

O Xenia the manly-minded!* Who can declare the strength of thy soul?* Going out to battle with the prince of darkness and this world,* thou wast called Andrew,* and nothing did frighten or alarm thee.* Enduring hunger and cold and nakedness,* thou didst cry out with the Apostle:* I can do all things in Christ Who strengtheneth me.* Wherefore Christ, the Setter of the contest, did crown thee.

*Other Stichera, in Tone 2:*

*Verse:* For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word,* my soul hath hoped in the Lord.

Thou didst emulate Andrew the fool for Christ's sake,* having chosen voluntary poverty,* and didst disdain all the good things of this world, O blessed one;* now having acquired the good things above the world,* thou dost distribute gifts freely to those who ask for them* and entreat thine intercession.

*Verse:* From the morning watch until night, from the morning watch* let Israel hope in the Lord.

Thou art a companion of the prophets, O Xenia,* for thou didst foresee the future in spirit;* and thou wast manifest as a fellow-dweller with holy monks and nuns,* having followed their harsh life;* and thou didst zealously emulate the unmercenary physicians,* granting healings freely to the infirm unto this very day.

*Verse:* For with the Lord there is mercy, and with Him is plenteous redemption,* and He shall redeem Israel out of all his iniquities.

What shall we call thee, O Xenia the blessed?* what hymns shall we offer thee?* Having fled worldly honor in earthly life,* thou didst inherit heaveniy glory.* Wherefore now, being glorified by all,* do not disdain our fervent praises.

*Verse:* Praise the Lord, all ye nations, praise Him all ye peoples.

Being warmed by the warmth of the Holy Spirit,* and clothed with His grace as with a divinely-woven garment,* thou didst endure nakedness and cold in a manly-wise way;* spiritual hunger quenching with the word of God,* thou didst think nothing of food for the body,* ascending in spirit from strength to strength:* wherefore thou didst inherit the blessedness of the righteous.

*Verse:* For He hath made His mercy to prevail over us,* and the truth of the Lord abideth forever.

An honorable widow from thy youth,* thou didst zealously emulate Anna the daughter of Phanuel,* dwelling in the temple of God,* and serving God day and night in fasting and prayer.* Wherefore also thou was vouchsafed to behold

## SAINT XENIA OF PETERSBURG

Christ the Saviour,* not in the temple, carried in the arms of Symeon,* but in glory everlasting,* sitting on an exalted throne in the heavens.

Glory to the Father and to the Son and to the Holy Spirit.

TONE 3:

Behold now, Xenia the blessed,* calling us together for her festival,* crieth out with the Church's voice:* O children and friends, why do ye love vanity and seek after falsehoods?* Why are ye troubled in vain?* Behold me, who counted everything as refuse,* and gained freedom from every loss.* Follow me, therefore, just as I followed Christ,* and set not your hearts on riches that quickly pass away,* that when the time cometh ye may dwell with me* in the chambers of unending joy.

Both now and ever unto the ages of ages. Amen.

*Dogmatikon, in the same Tone.*

How can we not marvel at Thy giving birth to God and man, O All-honorable One?* For without knowing a man, O All-immaculate One,* Thou didst give birth without father to a Son in the flesh,* Who was begotten of the Father without mother before the ages,* Who suffered no change or confusion or division,* but preserved whole what is proper to each nature.* Wherefore, O Virgin Mother and Sovereign Lady,* entreat Him to save the souls* of those who confess Thee in Orthodox fashion to be Mother of God.

*(Note: When the service falls on Sunday, use the Dogmatikon of the Tone of the week)*

***Entrance.***

*Priest:* Wisdom, stand aright.

*People:* O joyous light . . .

*Prokimenon of the day. Three Readings.*

## SERVICE TO

*The Reading from the Wisdom of Solomon.*
(Ch. 3:1-9)

The souls of the rightous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the peoples, and the Lord shall reign in them for ever. They that put their trust in Him shall understand the truth, and such as be faithful in love shall abide with Him; for grace and mercy are with His saints, and He hath care for His elect.

*The Reading from the Wisdom of Solomon.*
(Ch. 5:15-6:3)

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His zeal for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the foolish. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a catapult, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and evil-doing shall

overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For your power is given you of the Lord, and sovereignty from the Highest.

*The Reading from the Wisdom of Solomon.*
(Ch. 4:7-15)

Though the righteous man die early, yet shall he be in rest. For old age is not honored for length of time, nor measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners he was taken up. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the fascination of wickedness doth obscure things that are honest, and the wandering of desire doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted He to take him away from among the wicked. This the people saw and understood not, neither laid they up this in their minds: that His grace and mercy are with His saints, and that He hath care for His elect.

*Priest or deacon:* Ectenia: Let us all say with our whole soul and our whole mind . . .

*Reader:* Vouchsafe, O Lord, that this evening we may be kept without sin . . .

*Priest or deacon: Ectenia:* Let us complete our evening prayer unto the Lord . . .

*At the Lity: Sticheron of the Temple*
*(that is, of the patron saint or feast of the church).*
*Then, Sticheron of the Saint, Tone 8:*

O blessed wanderer,* thou didst count all vain things as refuse,* in order to acquire the pearl, Christ;* and we behold thee walking the streets of the city

of Peter,* sanctifying them by thy painful steps,* unafraid of the frost, hiding at night outside the city.* There, bending the knees of thy soul and body,* O what warm entreaties didst thou utter unto God;* and again, joyfully, thou thyself didst seek out dishonor,* being foolish in sufferings of evil for Christ's sake.* But secretly thou wast vouchsafed the gift of vision* and wast a miraculous benefactress for men,* O holy Xenia,* be ever an intercessor for us.

Glory . . . *Tone 4:*

Thy life, O Xenia, was according to thy name:* for thou wast to this world as a stranger,* and to this age as a foreigner,* but to the holy church as an intimate friend.* On earth thou didst live as a guest for a time,* but in the heavens thou remainest a dweller eternally.* There thou art as a chosen one of God,* and we on earth glorify thee as our intercessor.

Both now . . . *Theotokion, in the same Tone:*

O Mother of God, Surety of sinners,* abandon us not who are perishing,* but with the robe of Thine intercession do cover us,* so that holding with faith to the edge of it,* we may be drawn out of the depth of our falls,* glorifying Thy compassion.

*Priest:* Save, O God, Thy people . . . *and the other prayers of the Lity.*

*Aposticha, Tone 1.*

Hasten to our help, O righteous Xenia,* for we all are in misfortunes* not having acquired undoubting faith* and having no boldness in prayer.* Wherefore, we run to thee, O blessed one:* Do thou, then, make up for our infirmity,* entreating Christ God for us.

*Verse:* The Lord preserveth the proselytes,* He shall receive the orphan and the widow.

Thy prophecies, O blessed one,* did declare a hidden truth.*

Wherefore, those who followed thy commands with faith* did receive joy and

deliverance from misfortunes.* But those who resisted them* became partakers of bitter sorrows,* receiving no profit from them.

*Verse:* The Lord setteth aright the fallen,* the Lord loveth the righteous.

In truth, O Xenia,* thy life was according to thy name,* for in heaven thou didst dwell in spirit,* but on earth thou wast a stranger,* having no abiding city here,* but seeking out the one to come,* in which thou dost dwell.

Glory . . . *Tone 3:*

Thou didst appear a new Andrew, willingly taking on thyself the exploit of foolishness,* O Xenia, who wast indeed called Andrew.* Wherefore thou wast vouchsafed visions like his of what is above the world,* opening the eyes of those blinded by vain things,* and thou dost protect all* who entreat for thy sake mercy of Christ the Saviour,* Whom do thou pray, O blessed one, that our souls may be saved.

Both now . . . *Theotokion, in the same Tone:*

Hastening to thy covering, O Sovereign Lady,* all we the earthborn do cry out to Thee:* O Mother of God, our hope,* deliver us from numberless transgressions,* and save our souls.

*Priest (or Reader):* Now lettest Thou Thy servant depart in peace . . .

Reader: Holy God . . . Our Father . . .

*At the Blessing of the Loaves, Troparion, Tone 8 (twice):*

In thee, O wandering stranger, Christ the Lord hath given us an ardent intercessor for our kind.* For, having received in thy life sufferings and grief* and served God and men with love,* thou didst acquire great boldness.* Wherefore, we fervently hasten to thee in temptations and grief,* crying out from the depths of our hearts:* Put not our hope to shame, O Blessed Xenia.

*(Then immediately, in Tone 4, without Glory* . . . Both now . . .

## SERVICE TO

Theotokos Virgin, rejoice!* Mary full of grace, the Lord is with Thee.* Blessed art Thou among women,* and blessed is the fruit of Thy womb,* for Thou hast borne the Saviour of our souls.

*(Then the blessing of the Five Loaves, the wheat, wine, and oil.)*

*People:* Blessed be the name of the Lord from henceforth and forevermore *(three times).*

*Reader:* I will bless the Lord at all times (Psalm 33:1-10).

*Priest:* The blessing of the Lord be upon you . . .

*People:* Amen.

## MATINS

*Reader:* Glory to God in the highest . . . *And the Six Psalms.*

*Priest or deacon: Great Ectenia:* In peace let us pray to the Lord . . .

*Priest or deacon:* God is the Lord and hath appeared unto us, blessed is He that cometh in the name of the Lord *(in the Tone of the Troparion, with the verses from Psalm 117).*

*Troparion, Tone 8*

In thee, O wandering stranger . . . *(twice).*

Glory . . . Both now . . . *Theotokion, in the same Tone:*

Thou Who for our sake wast born of a Virgin* and didst suffer crucifixion, O Good One,,* and didst despoil death by death,* and reveal the resurrection as God:* Despise not those whom Thou hast fashioned with Thine own hand,* reveal Thy love for mankind, O Merciful One,* accept the intercession for us of the Mother of God Who gave birth to Thee,* and save, O our Saviour, a despairing people.

*Note: If the feast occurs on Sunday, the Sunday Troparion is sung first, twice, followed by Glory: the Troparion to the Saint, and Both now: the Theotokion in the Tone of the Saint's Troparion.)*

*People:* Lord have mercy (three times),

Glory to the Father and to the Son and to the Holy Spirit.

*Reader:* Both now and ever and unto the ages of ages. Amen.

*Then: the reading of the kathismata (sections) from the Psalter.*

*After the first kathisma and the Small Ectenia:*
*Sedalion, Tone 1.*

No longer dost thou endure offenses and afflictions, O blessed one,* wandering on a foreign earth,* but thou dost dwell in the heavenly homeland,* and there art consoled with the choirs of the righteous.* Wherefore, do thou ever deliver us also who call upon thee ceaselessly* from our various misfortunes and temptations.

Glory . . . Both now . . . *Theotokion, in the same Tone:*

Rejoice, O Virgin Mother of God Who didst receive joy from the angel* and bring joy to the world.* Rejoice, Thou Who didst give birth to Thy Creator and Lord.* Rejoice. Thou Who wast vouchsafed to be the Mother of God.

*After the second kathisma and Small Ectenia:*
*Sedalion, Tone 8.*

To thee, O blessed one, was given grace by God to take care for people,* to heal the infirm and console the grieving,* to direct those storm-tossed by temptations to a quiet harbor,* to instruct the errant and despairing on the path of salvation.* Wherefore, we now who celebrate thy memory fervently cry out:* Do not forget us, O blessed one, in thy bold prayers.

Glory . . . Both now . . . *Theotokion, in the same Tone:*

Thee, O Sovereign Lady, we have as our only hope and refuge,* Thee we have asquired as an indestructible rampart against all enemies and temptations;* do not abandon us now and ever and unto the ages.

*Polyeleos:* Praise ye the name of the Lord *(Psalms 134 and 135).*

*Magnification*

*Clergy:* We glorify thee,* O holy blessed Xenia,* and we honor thy holy memory,* for thou dost pray for us* to Christ our God.

*People: Selected Psalm:* With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication (Ps. 39:1.)

*People:* We glorify . . .

*People:* Glory . . . Both now . . . Alleluia, Alleluia, Alleluia, glory to Thee, O God *(twice).*

*Clergy:* Alleluia, Alleluia, Alleluia, glory to Thee, O God. We glorify thee . . .

*Priest or deacon: Small Ectenia.*

*After the Polyeleos, Sedalion, Tone 5:*

Open our lips, O Saviour,* and grant words of understanding to thy worthless servants,* worthily to hymn Xenia the blessed,* for her exploits surpass the understanding of the world,* and her humility like a covering concealeth her life.* But still, being enlightened by her miracles and intercession,* we cry out ceaselessly with heartfelt love:* Do not leave us without thy defense, O most wise Xenia.

Glory . . . Both now . . . *Theotokion, in the same Tone:*

Not of wisdom and power or of wealth do we boast,* but of Thee, O Most Immaculate One,* for Thou hast raised up the human race to a height surpass-

ing the angels,* in giving birth to the Pre-eternal Word* and acquiring a mother's boldness with Thy Son and God.* Wherefore, we fall down before Thee and pray:* Do not forget us orphans, O All-hymned Mother and Virgin.

*Hymn of Degrees, First Antiphon of Tone 4*
*(Sunday Service of Octoechos):*

From my youth many passions* have warred against me.* But do Thou help and save me,* O my Saviour.

Ye who hate Zion* will be put to shame by the Lord.* Like grass in the fire,* ye will be withered up.

Glory . . . Both now . . .

Through the Holy Spirit* every soul is quickened,* and by purity is exalted* and is illumined by the Trinal Unity in a holy mystery.

*Prokimenon, Tone 4:*

The righteous man shall be glad in the Lord* and shall hope in Him (Ps. 63:11).

*Verse:* Hearken, O God, unto my prayer, when I make supplication unto Thee (Ps. 63:1).

Let every breath* praise the Lord.

*Verse:* Praise ye God in His saints, praise Him in the firmament of His power.

*The Reading from the Holy Gospel according to St. Luke.*
(Section 78, ch. 15:1-10)

At that time, there drew near unto Jesus all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spoke this parable unto them, saying: What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost,

until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels over one sinner that repenteth.

*Psalm 50:* Have mercy on me, O God . . .

*Then, Tone 6:*

Glory to the Father and to the Son and to the Holy Spirit:

By the prayers of the holy Blessed Xenia,* O Merciful One,* blot out the multitude of our transgressions.

Both now and ever and unto the ages of ages. Amen.

By the prayers of the Mother of God,* O Merciful One,* blot out the multitude of our transgressions.

Have mercy on me, O God,* according to Thy great mercy,* and according to the multitude of Thy compassions,* blot out my transgression.

*Sticheron, Tone 6:*

Thou didst willingly choose a harsh life,* and endure every kind of offense,* exposing the foolishness of this world,* and manifesting the wisdom of God,* Now thou hast consolation in the heavens,* but we who wander on the earth ceaselessly call out to thee:* Do not forget us, O blessed one,* entreating Christ God for us.

*Priest:* Save, O God, thy people . . .

## THE CANONS

*(Note: In the usual practice today, the Irmos of the first canon and the Katabasia of each Canticle are sung, and the troparia of each canon are read with the appropriate refrain. If the feast occurs on Sunday, two canons of the Octoechos are read in place of the canon to the Mother of* God)

### CANTICLE I
### CANON TO THE MOTHER OF GOD
*In six troparia, Tone 8*

*Irmos*: WHEN ISRAEL PASSED THROUGH THE WATER AS DRY LAND,* AND HAD ESCAPED THE MALICE OF THE EGYPTIANS, THEY CRIED:* LET US SING TO OUR REDEEMER AND OUR GOD.

*Refrain:* Most Holy Mother of God, save us.

Distressed by many temptations, I fly for refuge to Thee, seeking salvation, O Mother of the Word and Virgin, bring me safely through dangers and difficulties.

Most Holy Mother of God, save us.

Outbursts of passion trouble me and fill my soul with great despondency. Calm it, O Maiden, by the peace of Thy Son and God, O All-immaculate One.

Most Holy Mother of God, save us.

I implore Thee Who gave birth to our Saviour and God, O Virgin, to deliver me from perils. For to Thee I now run, lifting up my mind and soul.

## SERVICE TO

## CANON TO BLESSED XENIA

*In eight troparia, Tone 4*

*Acrostic:* Xenia the manly-minded
we praise today.

*(Note: The acrostic is spelled out by using the first letter of each troparion in the Canon to Blessed Xenia*

*Irmos:* O Thou Who was born of a Virgin,* and didst submerge the mighty chief-captains,* submerge also the three faculties of my soul in the depths of dispassion, I pray Thee,* that to Thee, as on the timbrel,* I may sing a hymn of victory unto the mortification of the body.

*Refrain:* Holy Blessed Xenia, pray to God for us.

X enia the blessed, in truth thy life was in accordance with thy name, for having wandered on the earth as in a foreign land, hoping to return to the heavenly homeland, thou didst scorn everything earthly as a shadow and dream.

Holy Blessed Xenia, pray to God for us.

E very vain thing thou didst shake off like dust from thy feet, and didst choose to go to the land of promise by a harsh way, O Xenia the manly-wise; thus didst thou conquer the man-killing enemy like Amalek and offer a hymn of victory to the Lord.

Glory to the Father and to the Son and to the Holy Spirit.

N ot worthy of beholding didst thou regard Egypt's pots of prosperity, and thou didst laugh at the puffed-up world, O wise Xenia; thus didst thou pass unharmed over the abyss of the sea of life, being led by God's mighty hand, and thou didst sing to Him a hymn of victory.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

It is Thou Who art the hope of the hopeless and the help of those in battle, O Most Pure One, a divinely-moving star for those at sea, and a life-giving spring for those gone astray in the desert; grant refreshment to our souls, O blessed Virgin.

*Katabasia, Tone 4:*

I SHALL OPEN MY MOUTH,* AND THE SPIRIT WILL INSPIRE IT,* AND I SHALL UTTER THE WORDS OF MY SONG TO THE QUEEN AND MOTHER;* I SHALL BE RADIANTLY KEEPING FEAST* AND JOYFULLY PRAISING HER WONDERS.

## CANTICLE III

## CANON TO THE MOTHER OF GOD

*Irmos*: O LORD, CREATOR OF THE VAULT OF HEAVEN* AND BUILDER OF THE CHURCH,* STRENGTHEN ME IN THY LOVE, O SUMMIT OF DESIRE,* O SUPPORT OF THE FAITHFUL,* O ONLY LOVER OF MEN.

Most Holy Mother of God, save us.

I have chosen Thee to be the protection and intercession of my life, O Virgin, Mother of God. Guide me to Thy haven, O cause of all blessings, O support of the faithful, O only praise of all.

Most Holy Mother of God, save us.

I pray Thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for Thou, O Bride of God, didst bear Christ, the Prince of Peace, O only Immaculate One.

Most Holy Mother of God, save us.

O Thou Who didst bear the Benefactor and Author of good things, pour on all the riches of well-doing; all is possible to Thee, for Thou gavest birth to Christ, mighty in power, O Divinely-blessed One.

## SERVICE TO

## CANON TO BLESSED XENIA

*Irmos:* Not in wisdom and might* nor in wealth do we boast,* but in Thee, O Christ, Hypostatical wisdom of the Father,* for there is none holy but Thee, O Lover of mankind.

Holy Blessed Xenia, pray to God for us.

As thou didst hear John, the beloved disciple of the Saviour, say: If any man love the world, the love of the Father is not in him; so didst thou hate the sin-loving world and hasten to the Father's house, O blessed one.

Holy Blessed Xenia, pray to God for us.

Thou didst make thyself a fool for Christ's sake, being filled with the wisdom above the world; thus beholding with pure eyes the future as if present, thou didst emulate the prophets of God, O Divinely-wise Xenia.

Glory to the Father and to the Son and to the Holy Spirit.

Heartfelt prayer was thy food, O holy one; mockery and ridicule were sweet drink to thee; humility of wisdom was thy garment of adornment; and thy crown was illumination by the Spirit.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

Even as the mother of Samuel, let us by no means be slow to move our lips in prayer, O ye faithful, when we call upon the Queen of heaven and earth.

*Katabasia*: O MOTHER OF GOD,* THOU LIVING AND PLENTIFUL FOUNT,* GIVE STRENGTH TO THOSE UNITED IN SPIRITUAL FELLOWSHIP,* WHO SING HYMNS OF PRAISE TO THEE:* AND IN THY DIVINE GLORY VOUCHSAFE UNTO THEM CROWNS OF GLORY.

*Priest or deacon:* Small Ectenia: Again and again in peace let us pray to the Lord . . .

## SAINT XENIA OF PETERSBURG

*Sedalion, Tone 5:*

When, in performing thy prayers secretly at night,* thou didst bend thy knees in the snow, O blessed one,* thy soul did become whiter than snow,* and thy tears, shed from fervor of heart, did warm the earth,* saving thy sleeping city by thy vigil* and turning away the wrath of God from it.* And now, when thou hast left this world,* we are in cruel misfortunes:* an unillumined night hath come upon us,* the darkness of sin hath thickened,* the sleep of sloth and carelessness hath closed our eyes,* thy city is given over into the hands of the godless* and thy fatherland is enslaved to the enemy.* Make quick, then, to pray, and hasten to our aid,* O Xenia, great in boldness.

Glory . . . Both now . . . *Theotokion in the same Tone:*

Protectress and speedy interceder for the Christian race,* patroness of the homeless and those deprived of a fatherland,* pray ever to Thy Son and God together with Blessed Xenia* for the Russian people in the homeland and in the diaspora, that we may attain to the heavenly homeland that cannot be taken away.

## CANTICLE IV

## CANON TO THE MOTHER OF GOD

*Irmos:* I HAVE HEARD, O LORD,* THE MYSTERY OF THY DISPENSATION,* I CONTEMPLATE THY WORKS* AND GLORIFY THY DIVINITY.

Most Holy Mother of God, save us.

O Thou Who didst bear the Lord Pilot, still the storm of my sins, and the turmoil of my passions, O Bride of God.

Most Holy Mother of God, save us.

I call upon the abyss of Thy compassion; grant it me, for Thou didst bear the kind-hearted One and Saviour of all who sing to Thee.

Most Holy Mother of God, save us.

## SERVICE TO

Enjoying Thy gifts, O All-pure One, we sing a song of thanksgiving to Thee, knowing Thee to be the Mother of God.

## CANON TO BLESSED XENIA

*Irmos:* I have heard Thy glorious dispensation, O Christ God,* how Thou wast born of a Virgin,* that Thou mightest deliver from corruption those who cry out:* Glory to Thy might, O Lord.

Holy Blessed Xenia, pray to God for us.

M anly-minded one, thou didst put off womanly weakness and wast called Andrew, struggling against the spirits of malice, crying out to Him Who gave thee might: Glory to Thy might.

Holy Blessed Xenia, pray to God for us.

A s Eve's high-mindedness did close paradise, thou didst utterly renounce it, O divinely-wise one, and didst choose to be called a fool, putting to shame the cunning serpent.

Glory to the Father and to the Son and to the Holy Spirit.

N oetically concealing Chist within thee, O most wise one, thou dost trample on the wisdom of the world, instructing people, proclaiming God's decrees, and directing our steps on the right path.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

L et us strive to incline Thy mercy to us, O Mother of God, offering Thee as our intercessor Xenia the blessed, whose protection we hope to acquire, fervently hymning her memory.

*Katabasia:* HE WHO SITTETH IN GLORY UPON THE THRONE OF THE GODHEAD,* JESUS THE TRUE GOD,* IS COME IN A LIGHT CLOUD,* AND WITH HIS PURE HAND HE HATH SAVED THOSE WHO CRY:* GLORY TO THY POWER, O CHRIST.

## CANTICLE V

## CANON TO THE MOTHER OF GOD

*Irmos*: ENLIGHTEN US BY THY COMMANDMENTS, O LORD,* AND BY THINE UPLIFTED ARM* GRANT US THY PEACE, O LOVER OF MEN.

Most Holy Mother of God, save us.

Fill my heart with gladness, O Pure One, by giving me Thy pure joy, O Thou Who didst bear the Cause of gladness.

Most Holy Mother of God, save us.

Deliver us from conflicts, O Pure Mother of God, Who didst bear our Eternal Redemption and the Peace that Passeth all understanding.

Most Holy Mother of God, save us.

Dispel the darkness of my sins, O Bride of God, by the radiance of Thy splendor, for Thou hast borne the Divine and Eternal Light.

## CANON TO BLESSED XENIA

*Irmos:* Do Thou Who hast acquired us, the chosen people,* by Thy Blood, O Lord,* grant us Thy peace,* preserving Thy flock in oneness of mind.

Holy Blessed Xenia, pray to God for us.

Y early enduring nakedness and cold, giving away thy garments to the poor, thou didst cry out within thyself, O blessed one: the garment of Baptism is sufficient for me.

Holy Blessed Xenia, pray to God for us.

M ind our prayers, heal our wounds, give peace to our life and hasten to our aid, O Xenia, beloved of God.

Glory to the Father and to the Son and to the Holy Spirit.

I n youth, instruct and guide on the path of truth; in old age, make wise and teach to understand what is of God, by every means moving all to do good deeds, O Xenia, who didst acquire heavenly wisdom.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

N ow let us arise and look up, O brethren, putting off all sorrow, and we shall behold in the heavens the Queen and Mother of God covering us with Her light-bearing Protection.

*Katabasia*: THE WHOLE WORLD WAS AMAZED AT THY DIVINE GLORY:* FOR THOU, O VIRGIN WHO HAST NOT KNOWN WEDLOCK,* HAST HELD IN THY WOMB THE GOD OF ALL,* AND HAST GIVEN BIRTH TO AN ETERNAL SON, WHO GRANTETH PEACE TO ALL WHO SING THY PRAISES.

## CANTICLE VI

## CANON TO THE MOTHER OF GOD

*Irmos*: I WILL POUR OUT MY PRAYER TO THE LORD,* AND TO HIM I WILL CONFESS MY GRIEF;* FOR MY SOUL IS FULL OF EVILS* AND MY LIFE HATH DRAWN NEAR TO HELL,* AND LIKE JONAH I WILL PRAY:* RAISE ME UP FROM CORRUPTION, O GOD.

Most Holy Mother of God, save us.

O Virgin, implore Thy Son and Lord Who from death and corruption hath saved my nature, captured by corruption and death, by giving Himself to death, to deliver me from my enemies' evil actions.

Most Holy Mother of God, save us.

I know Thee as the intercessor and safest guardian of my life, O Virgin, Who puttest a stop to the swarm of temptations and drivest off the insolent onsets of devils; and I pray continually: Deliver me from the corruption of my passions.

## SAINT XENIA OF PETERSBURG

Most Holy Mother of God, save us.

We have Thee as a wall of refuge and the perfect salvation of our souls and release from our afflictions, O Maiden and we ever rejoice in Thy light, O Sovereign Lady, keep us safe now from passions and misfortunes.

## CANON TO BLESSED XENIA

*Irmos:* When I was in grief,* I called out to the Lord,* and the God of my salvation heard me.

Holy Blessed Xenia, pray to God for us.

D o guide us who are in danger on the sea of life, O blessed one, accompanying us to a safe harbor and praying to the Only One Who can save us.

Holy Blessed Xenia, pray to God for us.

E ver wishing to do good, we do evil; knowing the commandments of God, we are negligent in them and sin: help us who are infirm, O Xenia the compassionate.

Glory to the Father and to the Son and to the Holy Spirit.

D o cry out for us to the Lord Whom thou didst serve, O Xenia, with a loud voice, like Moses in the wilderness, and the Lord will hear thee, for He wisheth to save mankind.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

W e would have no way of escaping the pit of perdition, O Mother of God, if Thou didst not stretch forth Thy hand to us; wherefore we cry out to Thee: O Sovereign Lady, save us.

*Katabasia*: AS WE CELEBRATE THIS SACRED AND SOLEMN FEAST OF THE MOTHER OF GOD,* LET US COME, CLAPPING OUR HANDS,* O PEOPLE OF THE LORD,* AND GIVE GLORY TO GOD WHO WAS BORN OF HER.

***Priest or deacon: Small Ectenia.***

## SERVICE TO

## KONTAKION, TONE 3.

Having been as a wandering stranger on earth,* sighing for the heavenly homeland,* thou wast known as a fool by the senseless and unbelieving,* but as most wise and holy by the faithful,* and wast crowned by God with glory and honor,* O Xenia, manly-minded and divinely wise.* Wherefore, we cry to thee:* Rejoice, for after earthly wandering thou hast come to dwell in the Father's house.

*Ikos.*

Who is this knocking upon the gates of the Kingdom of Heaven, her garments white, her face shining brighter than the sun? Where doth she come from and asketh for such great things? It is the daughter of the Heavenly Father, the faithful servant of the Son of God, and the chosen vessel of the Holy Spirit, who hath been wandering on the earth like a stranger. Now is she translated to the heavenly homeland; wherefore, quickly open the doors for her, and greet her with rejoicing, crying out:* Rejoice, O Xenia, for after earthly wandering thou hast come to dwell in the Father's house.

*At this point the Synaxarion (Life of St. Xenia) may be read.*

## CANTICLE VII

*Irmos*: HAVING ARRIVED IN BABYLON FROM JUDEA,* THE YOUTHS OF OLD BY THEIR FAITH IN THE TRINITY* TROD DOWN THE FLAME OF THE FURNACE, SINGING:* O GOD OF OUR FATHERS BLESSED ART THOU.

Most Holy Mother of God, save us.

Wishing to accomplish our salvation, Thou didst dwell in the womb of the Virgin, O Saviour, and didst reveal Her to the world as its intercessor: O God of our Fathers, blessed art Thou.

Most Holy Mother of God, save us.

O Pure Mother Who didst bear the Lover of mercy, implore Him to deliver from sins and from defilements of the soul those who with faith cry: O God of our fathers, blessed art Thou.

## SAINT XENIA OF PETERSBURG

Most Holy Mother of God, save us.

Thou hast shown Her Who gave birth to Thee to be a treasury of salvation, fountain of incorruption, tower of safety, and door of repentance to those who cry: O God of our fathers, blessed art Thou.

## CANON TO BLESSED XENIA

*Irmos:* The Three Youths in Babylon,* changing the command of the torturer to empty words,* cried out in the midst of the flames:* O God of our fathers, blessed art Thou.

Holy Blessed Xenia, pray to God for us.

E very earthly difficulty counting as nothing, and taking the light burden of Christ upon thy shoulders, O blessed one, thou didst carry bricks, unbearably heavy, to the pinnacle of the church, fervently laboring and crying out: O Lord God of our fathers, blessed art Thou.

Holy Blessed Xenia, pray to God for us.

P oor are we in spirit, hungry, thirsty and naked: give us, then, O blessed one, thine instruction as a sweet food; warm our souls with the warmth of thy prayers for us wretched ones, that we may cry out in thanksgiving to the Lord: O God of our fathers, blessed art Thou.

Glory to the Father and to the Son and to the Holy Spirit.

R esembling the publican in his sin-loving life, we have not acquired his humility of wisdom; but we have given ourselves over to the pride of the pharisee without having any virtues. What, then, shall we weaklings do, if not to run to thee, O Xenia, and cry out: Entreat for us the God of our fathers.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

A s there is no other in the universe than Thee, O Mother of God, that hath a mother's boldness with the Saviour and hath surpassed the angels in glorious purity, we fall down before Thee, O Sovereign Lady: Entreat ever for us the God of our fathers.

## SERVICE TO

*Katabasia*: THE HOLY YOUTHS BRAVELY TRAMPLED UPON THE THREATENING FIRE,* PREFERRING NOT TO WORSHIP CREATED THINGS RATHER THAN THE CREATOR,* AND THEY SANG IN JOY:* BLESSED ART THOU AND PRAISED ABOVE ALL, O LORD GOD OF OUR FATHERS.

## CANTICLE VIII

### CANON TO THE MOTHER OF GOD

*Irmos*: THE KING OF HEAVEN,* WHOM HOSTS OF ANGELS PRAISE,* LET US PRAISE AND EXALT THROUGHOUT ALL AGES.

Most Holy Mother of God, save us.

Disregard not, O Virgin, those who ask Thy help and who sing and exalt Thee, O Maiden, throughout the ages.

Most Holy Mother of God, save us.

Thou healest the pains of my body and the infirmities of my soul, O Virgin, that I may praise Thee, O Pure One, forever.

Most Holy Mother of God, save us.

Thou pourest a wealth of healing, O Virgin, on those who with faith sing to Thee and extol Thine ineffable childbearing.

### CANON TO BLESSED XENIA

*Irmos:* Thou hast made all things, O Master, in Thy wisdom,* the bottom of the earth hast Thou made firm, as Thou knowest,* having placed the foundations in the measureless waters.* Wherefore, let us all cry out in song:* O ye works of the Lord, unceasingly bless ye the Lord.

Holy Blessed Xenia, pray to God for us.

In delivering us from sorrows and afflictions, from temptations, disorders and misfortunes, be our helper, O blessed one, and fulfill the desires of our

hearts for good, that we may cry out to God in thanksgiving over thee: O ye works of the Lord, unceasingly bless ye the Lord.

Holy Blessed Xenia, pray to God for us.

S topping the fever of the reigning Sovereign, and appearing to the Queen in a vision during sleep, thou didst prophesy that she would bear a child; wherefore we cry out in thanksgiving: O ye works of the Lord, unceasingly bless ye the Lord.

Glory to the Father and to the Son and to the Holy Spirit.

E ver come to our help and leave us not orphans, for we are thy children, O Xenia the blessed. Forget not those who care for thy glory, but grant them rejoicing, that we may all cry out together: O ye works of the Lord, unceasingly bless ye the Lord.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

T hy most sweet name, fragrant as myrrh, will never leave our lips, O Mother of God; and let our hearts, burning with divine love, invite all the creation to cry out: O ye works of the Lord, unceasingly bless ye the Mother of God.

We praise, we bless, we worship the Lord, praising and exalting Him unto the ages.

*Katabasia:* THE OFFSPRING OF THE THEOTOKOS* SAVED THE HOLY YOUTHS IN THE FURNACE.* HE WHO WAS THEN PREFIGURED HATH SINCE BEEN BORN ON EARTH,* AND HE GATHERETH TOGETHER ALL THE CREATION TO SING:* O ALL YE WORKS OF THE LORD,* PRAISE YE THE LORD* AND EXALT HIM UNTO THE AGES.

*Priest:* The Theotokos and Mother of the Light let us magnify in hymns.

*People:* My soul doth magnify the Lord . . .

## SERVICE TO

## CANTICLE IX

### CANON TO THE MOTHER OF GOD

*Irmos*: SAVED BY THEE, O PURE VIRGIN,* WE CONFESS THEE TO BE TRULY THE MOTHER OF GOD,* AND WITH THE BODILESS CHOIRS WE MAGNIFY THEE.

Most Holy Mother of God, save us.

Turn not away from the torrent of my tears, O Virgin, Who didst bear Christ Who dried all tears from every face.

Most Holy Mother of God, save us.

Fill my heart with joy, O Virgin, Who didst receive the fullness of joy and banish the grief of sin.

Most Holy Mother of God, save us.

Be the haven and intercession and the unshakable wall, the refuge and the protection and the gladness, O Virgin, of all who fly to Thee for refuge.

### CANON TO BLESSED XENIA

*Irmos:* Thee the Most Glorious Bride* and all-hymned Mother of God,* Who didst give birth to the Creator of all things visible and invisible,* we glorify in hymns.

Holy Blessed Xenia, pray to God for us.

O Blessed Xenia, the splendid secrets of thy life and thy hidden struggles are now manifest to the world; wherefore, rejoicing over thee, we magnify Christ God Who glorified thee.

Holy Blessed Xenia, pray to God for us.

D espite thy departure from earthly things, we know that after death also thou remainst with us and by thy prayers ever protectest us from misfortunes; therefore, in thanksgiving we magnify thee, O blessed one.

Glory to the Father and to the Son and to the Holy Spirit.

As we recall thy care for us weak and wretched ones, we fall down with love before thee, our mighty intercessor; do not leave us orphans, but ever help us, that we may magnify in thee the Heavenly Father and God.

Both now and ever and unto the ages of ages. Amen. *Theotokion.*

Yea, offer to Thy Son and God, O Virgin, the prayers which Blessed Xenia hath brought to Thee, O Sovereign Lady, strengthening them by Thy motherly intercession, and save, O Most Pure One, those who magnify Thee.

*Katabasia*: LET EVERY MORTAL BORN ON EARTH,* CARRYING HIS TORCH, IN SPIRIT LEAP FOR JOY;* AND LET THE ORDER OF ANGELIC POWERS CELEBRATE AND HONOR* THE HOLY FEAST OF THE MOTHER OF GOD,* AND LET THEM CRY:* REJOICE, O ALL-BLESSED MOTHER OF GOD, PURE AND EVER-VIRGIN.

*Priest or deacon: **Small Ectenia.***

*Exapostilarion.*

*(May be read, or sung in Tone 2, to the Special Melody:*
*O House of Ephratah.)*

O house of the Father, open your doors to me, who am translated from a foreign earth — doth Xenia the blessed cry, knocking upon the gates of the Kingdom of Heaven.

Glory . . . Both now . . . *Theotokion:*

O door of heaven, palace of the King, indestructible rampart of Christians, Who dost stretch out to us Thy hands which received God: conduct us, O Sovereign Lady, into the eternal dwellings.

*Lauds. 4 stichera, in Tone 8:*

Let every breath praise the Lord, praise ye the Lord from the heavens,*
praise Him in the highest:* to Thee, O God, is due a hymn of praise.
Praise Him, all ye His angels,* praise Him, all ye His hosts;* to Thee,
O God, is due a hymn of praise.

## SERVICE TO

*And the rest of Psalms 148-150 is read. At the end, Tone 8:*

*Verse:* Praise Him for His mighty acts,* praise Him according to the multitude of His greatness.

We have senselessly turned away from Christ, the Sun of Righteousness,* and are in the winter of a cruel hard-hartedness;* but do thou, O blessed one, by the warmth of thy prayers,* warm up our frozen hearts,* that we may arise out of the sleep of insensitivity,* proclaiming a spiritual spring.

*Verse:* Praise Him with the sound of trumpet,* praise Him with the psaltery and harp.

We have gone astray in the night of sin,* the spiritual darkness hath thickened:* how shall we escape falls and the pit of perdition,* how shall we find the path to salvation?* But do thou, O blessed one, light the lamp of thy mercy,* and come out to meet us who are perishing,* and stretching forth thy hands to us,* bring us out on the right path.

*Verse:* Praise Him with timbrel and dance,* praise Him with strings and flute.

Where is the wise, where the scribe, where the disputer of this world?* Hath not God made foolish the wisdom of this world?* So also wast thou, O Xenia, a fool to the world,* preaching Christ, the Wisdom of God;* and being enlightened by His grace,* Thou dost instruct all to turn away from the vanity of the world.

*Verse:* Praise Him with tuneful cymbals, praise Him with cymbals of jubilation,* Let every breath praise the Lord.

Having acquired perfect poverty, O most wise one,* thou didst renounce the wisdom of the world;* and offering thine understanding to God in sacrifice, like the widow's mite,* thou wast manifest to men as a fool.* But we know thee as wiser than the wise,* wherefore we beg instruction of thee:* enlighten our minds by thy brightness,* banishing the darkness of ignorance.

## SAINT XENIA OF PETERSBURG

Glory . . . *Tone 6:*

Having put off all worldly care,* thou didst conceal thy wisdom with the robe of foolishness,* serving God and men secretly,* and didst acquire the grace of the Holy Spirit,* O Xenia the blessed.* Wherefore, as one that hath boldness before the Saviour,* do not cease to entreat Him* that our souls may be saved.

Both now . . . *Theotokion, in the same Tone:*

Surpassing all by the beauty of immaculate virginity,* Thou didst give birth to God in unutterable manner,* O Most Holy Virgin Mother.* Wherefore, the human race rejoiceth in Thee,* and boldly boasteth in Thee, the true Mother of God,* placing hope in Thee,* for Thou art the intercession and salvation of the world.

*Priest:* Glory to Thee Who hast shown us the light.

*People: Great Doxology:* Glory to God in the highest . . .

### TROPARION, TONE 4.

Having renounced the vanity of the earthly world,* thou didst take up the cross of a homeless life of wandering;* thou didst not fear grief, privation, and the mockery of men,* and didst know the love of Christ.* Now taking sweet delight of this love in heaven,* O Xenia the blessed and divinely wise,* pray for the salvation of our souls.

Glory . . . Both now . . . *Theotokion, in the same Tone:*

The mystery hidden from the ages* and unknown to angels,* through Thee, O Mother of God, is revealed to those on earth:* God incarnate in union without confusion,* and accepting the Cross voluntarily for our sake,* by which, having raised the first-created man,* He hath saved our souls from death.

*Or: Troparion and Theotokion in Tone 8.*

*Priest or deacon: Ectenias:* Have mercy on us, O God, according to Thy great mercy . . . Let us complete our morning prayer unto the Lord . . .

*Dismissal.*

## THE LITURGY

With the Beatitudes, 8 troparia from the Canon to Blessed Xenia, Canticles 3 and 6.

*Prokimenon, Tone 4.*

Wondrous is God in His saints,* the God of Israel (Ps. 67:35)

*Verse:* In the congregations bless ye God, the Lord from the well-springs of Israel (Ps. 67:27).

*The Reading from the Epistle of St. Paul to the Galatians.*

(Section 208, ch. 3:23-29)

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

*Alleluia, Tone 1:* With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication (Ps. 39:1).

*Verse:* He set my feet upon a rock, and He ordered my steps aright.

*The Reading from the Holy Gospel according to St. Matthew.*
*(Section 104, ch. 25:1-13)*

The Lord said this parable: The Kingdom of Heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

*Communion verse:* In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings (Ps. 111:6).

## PRAYER
## TO THE HOLY BLESSED XENIA OF PETERBURG

O most simple in thy way of life, homeless on earth but an inheritor of the Heavenly Father, blessed wanderer Xenia! Just as earlier those who fell down before the inscription over thy grave, so now we also, hastening to thee, entreat thee to pray that our steps might be directed, according to the word of the Lord, in the doing of His commandments, and that the soul-corrupting lawlessness sowed by the godless might not prevail over our people, but that we all might yet behold the deliverance of thy city and thy beloved Russian land from the present cruel affliction. O thou who didst hide thyself from the wise of this world, but wast known to God: entreat for us humility, a pledge of meekness and love in our hearts, in prayer faith, in repentance hope, in labors firmness, in afflictions the mercy of healing, and the renewal of our whole life, at least from this time forth; so that glorifying thee, with contrition we may confess the Father and the Son and the Holy Spirit, the Trinity One in essence and undivided, unto the ages of ages. Amen.

*The end of the service to Blessed Xenia.*
***Glory be to our God!***

# *The Life of Saint Xenia*

(Continued from page 153.)

After some time Blessed Xenia suddenly disappeared from Petersburg and did not come back for eight years. During this time she visited the holy elders and ascetics of that time, receiving from them instruction in true spiritual life and preparing herself for the difficult labor she was yet to undertake: foolishness for Christ's sake. One of the holy elders of this time, Blessed Theodore of Sanaxar (+1791), who was well known in Petersburg first as a military man close to the court and then as a monk and spiritual father, had himself changed his way of life after being present at the sudden death of a young officer at a drinking party. It is even possible that this young officer was Xenia's husband, and that this one sad event opened the path to sanctity for two Russian saints. Probably, in any case, Xenia knew of him, and perhaps received spiritual instruction from him.

After her return to Petersburg, Blessed Xenia remained in the same poor quarter, known as the "Petersburg side." Here she lived as a homeless wanderer, enduring insults and mockery for her strange behavior, but always having before her the image of Christ, the great sufferer, who bore spitting and mockery and a shameful death without murmuring. She would take no money from people except for copper coins, which she would use to help the poor. Nights she spent outside the city in a field, without sleeping, in constant prayer. In her emaciated face there shone forth the Christian virtues of meekness, humility, and kindness. Soon higher spiritual gifts began also to be revealed in her. She became clairvoyant and would prophecy, by means of allegories and cryptic statements, future events not only of the ordinary inhabitants of Petersburg, but even of the royal family. Several incidents of her foreknowledge have come down to us.

1. Once Blessed Xenia went to visit a certain Krapivina, a merchant's wife. After being warmly greeted and spending some time in conversation with her and other guests, she thanked the hostess and, preparing to leave, pointed to Krapivina and said: "See, the nettles (*krapiva* in Russian) are green, but soon, soon they will fade." No one paid any attention to the words of the

blessed one then, but soon the young Krapivina, who had been in blossoming health, unexpectedly became sick and died. Then those who had been present remembered the saint's words and understood that by them she had prophesied the coming death of the merchant's wife.

2. Another time Blessed Xenia came to her good friend, Parasceva Antonova; to whom she had given her own house after becoming a widow, and told her: "Here you are sitting and mending stockings, and you don't know that God has sent you a son! Go quickly to the Smolensk cemetery!"

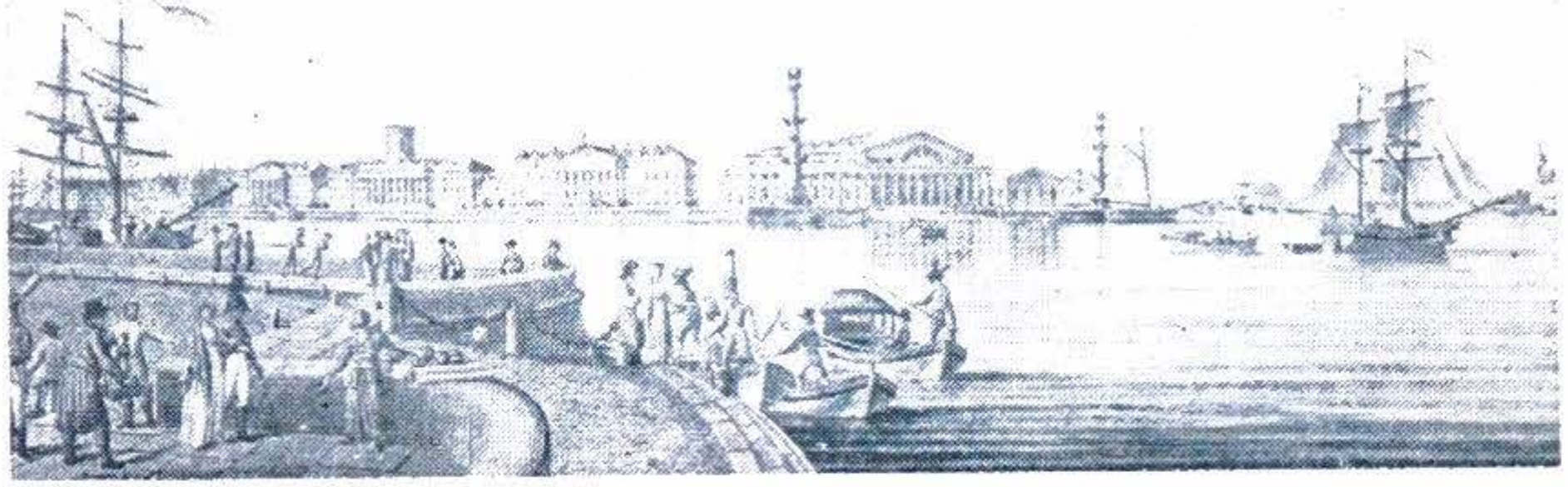
Antonova, who had known the blessed one from her youth, knew well that no lying word ever issued from her lips; and so, despite the strangeness of her words, she immediately believed that something extraordinary had indeed happened, and she hastened to the Smolensk cemetery. Approaching the cemetery, she saw a large group of people, and she discovered that a coachman had run over a pregnant woman, who had then given birth to a son right there on the street and then died herself.

Having pity on the child, Parasceva Antonova immediately took him home. Neither the Petersburg police force nor Antonova herself could find out who the dead mother was, nor who was the father of the child, and so the child remained with her. She gave him a good upbringing and education, and in time he became an eminent official, being a most respectful and loving son to his stepmother and taking good care of her until her very death. He likewise showed the deepest respect for the memory of Blessed Xenia, who had done so much good for his stepmother and had participated directly in his own fate at the very moment of his birth as a total orphan.

3. Among the friends whom Blessed Xenia sometimes visited was likewise the Golubev family — a mother and her 17-year-old daughter, who was very beautiful. Xenia greatly loved this girl for her meek and quiet manner and kind heart.

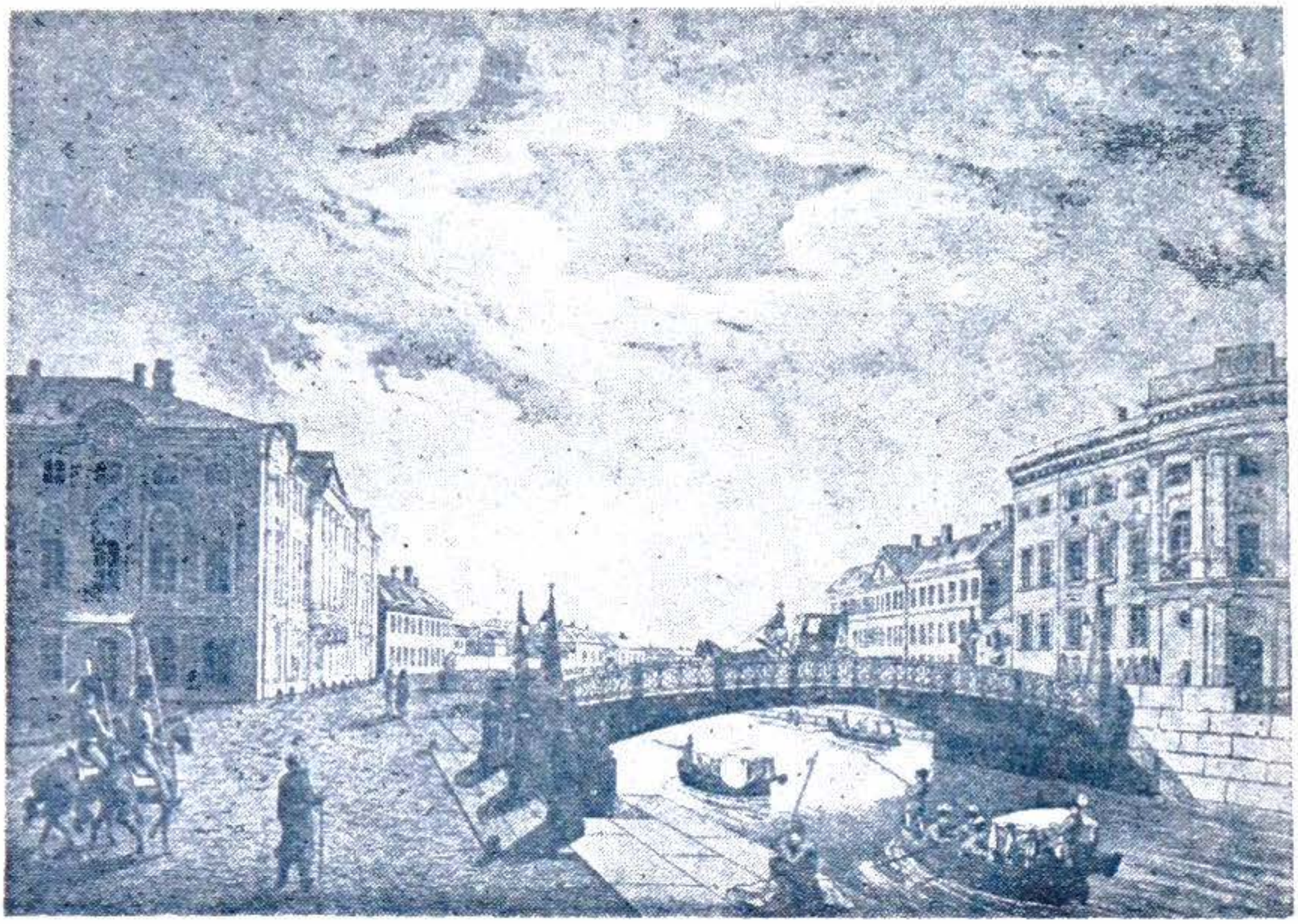
Once Xenia came to visit them as they were sitting at table and preparing coffee. "Oh, my beauty," she said to the daughter, "here you are brewing coffee, while your husband is burying his wife at Ochta. Run there quickly!" To the girl's puzzled response, Xenia only replied with an angry: "Go!"

Knowing that Xenia never said anything without a meaning, and revering her as a God-pleaser, the Golubevs instantly obeyed and set out for Ochta. Here they saw a funeral procession heading for the cemetery. They joined the procession and took part in the funeral and burial of a doctor's young wife who had died in childbirth. After the services the Golubevs were preparing to leave with the rest of the people, when unexpectedly they came upon the young widower, who, after weeping bitterly at the sight of the earth being heaped over the

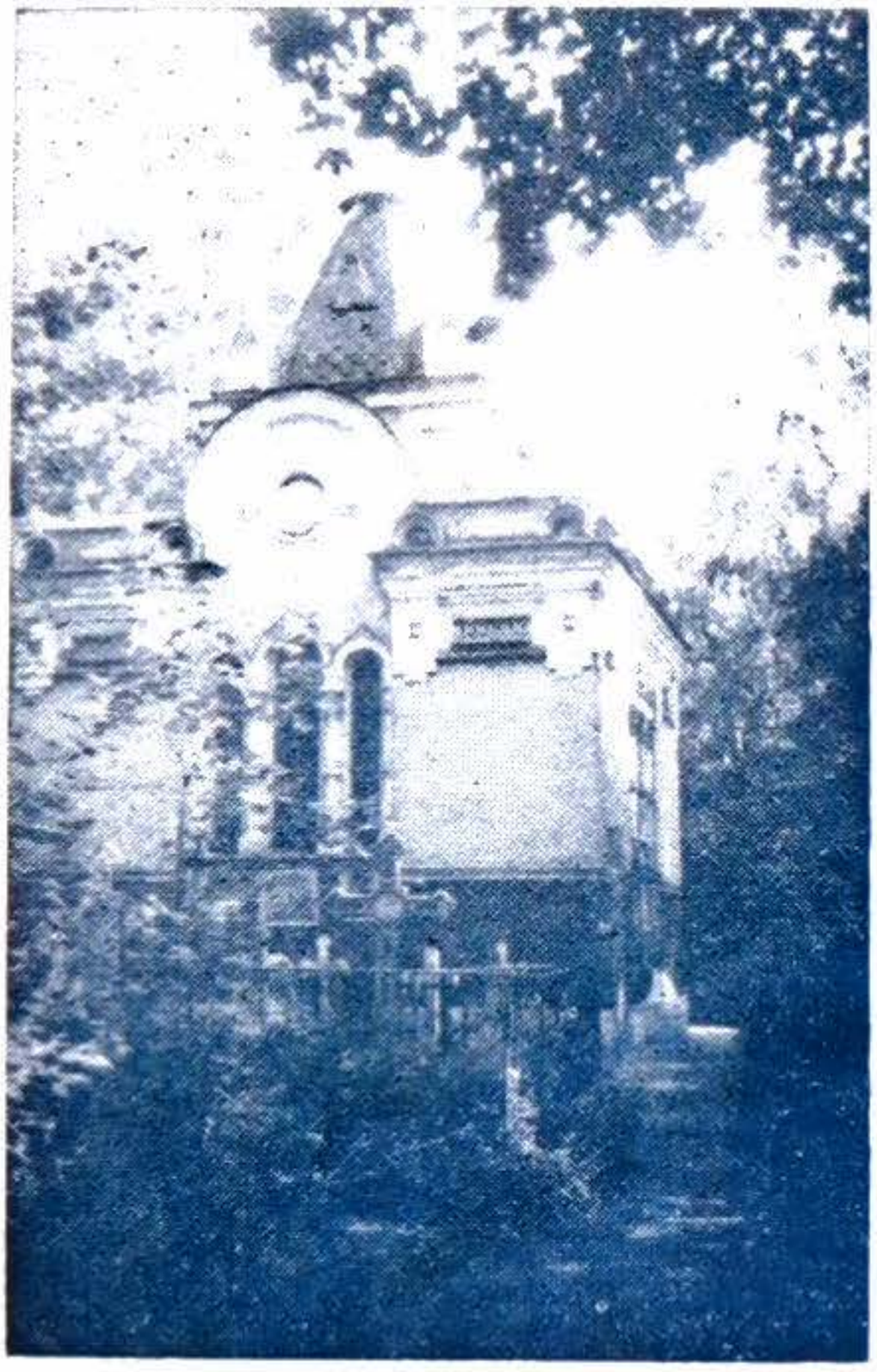


The Port of Petersburg in Blessed Xenia's time

St. Alexander Nevsky Lavra in Petersburg, 18th century engraving



Petersburg — the Nevsky Prospect in Blessed Xenia's time



The sealed chapel
of Blessed Xenia

Bl. Xenia — depiction by new
martyr Nun Mariamna of Kiev

body of his beloved wife, fainted and fell right into their arms. The Golubevs brought him back to his senses, became acquainted with him, and a year later the daughter became his wife. They lived happily together to old age and gave as their testament to their children to take care of the grave and revere the memory of Blessed Xenia.

4. Once Blessed Xenia met a pious woman friend on the street, stopped her and, giving her a copper five-cent piece with the image of a horseman, said: "Take the five-cent piece, here is the Tsar on a horse; it will be extinguished!" The woman took the coin, said goodbye to Xenia, and went home being in perplexity over what these strange words might mean. Hardly had she entered the street where she lived than she saw that her house had caught fire, but before she could even run up to the house, the flames were extinguished. Then she understood the blessed one's words.

5. In 1764, the former Tsar John VI, who had been imprisoned for 23 years in the Schlusselburg fortress in Petersburg, was killed during an uprising intended to restore him to the throne. For three weeks before this sad event, Blessed Xenia began to weep bitterly, every day, sometimes for the whole day. People who met her felt sorry for her and, thinking someone had offended her, asked her: "Why are you weeping, Andrew Feodorovich? Has someone offended you?" The blessed one replied: "There is blood there, blood, blood! There the rivers are filled with blood, the canals are bloody, there is blood there, blood!" and started to weep yet more. No one could understand what had happened to the usually calm and good-natured Xenia, or could make sense of her strange words. Only after three weeks, when the news of the death of the former Tsar spread throughout Petersburg, did everyone understand that by her weeping and strange words the blessed one had prophesied his suffering and death.

6. On the eve of the feast of Christ's Nativity, December 24, 1761, Blessed Xenia spent the whole day running through the streets of the Petersburg side and cried loudly everywhere: "Make pancakes, make pancakes! Soon the whole of Russia will be making pancakes!" Everyone was perplexed as to what her strange words and conduct might mean. But the next day all Petersburg heard the sad news: the Empress Elizabeth had died unexpectedly. Only then did everyone realize the meaning of the words of the blessed one: she had prophesied the Empress' death, when all of Russia would be serving funeral meals with the customary pancakes in memory of the dead.

7. Once in a certain market place in Petersburg the merchants succeeded in obtaining from a wealthy estate a supply of several sorts of the best honey.

There was honey from linden-blossoms, and from buckwheat, and also from other flowers and plants. Each one had its own special taste and fragrance. And when the merchants mixed all three kinds of honey together in one barrel, such a flavor and such a taste were produced as to be beyond one's wildest dreams. People bought this honey immediately, not sparing any sum of money. And suddenly Blessed Xenia appeared. "Don't take it, don't take it," she cried; "this honey can't be eaten: it stinks of a corpse." "You've gone out of your mind, Matushka! Don't bother us! You see what a profit we are making. And how can you prove that this honey shouldn't be eaten?" — "Here's how I'll prove it!" screamed the blessed one, leaned with all her might on the barrel, and . . . overturned it. While the honey was flowing on the sidewalk, people closely surrounded the barrel; but when all the honey had flowed out, everyone cried out in horror and revulsion; at the bottom of the barrel lay an immense dead rat. Even those who had bought this honey for a dear price and carried it away in jars, threw it out.

Blessed Xenia became known and revered among the people as a God-pleaser. Her very presence in a house or shop was regarded as bringing prosperity and success. Mothers would bring their children to receive her blessing and kind words, convinced that this would bring health and happiness to them.

When a stone church was being built in the Smolensk cemetery in 1794, the blessed one, now in old age, would bring bricks at night to the top of the church to ease the labors of the workmen the next day. God only knows what other similar labors she performed.

Thus spending her life in constant readiness to help her neighbor, in ceaseless prayer and renunciation of all earthly goods, Blessed Xenia lived for 45 years after the death of her husband. When and how she died we do not know, but her death probably occurred in the last years of the 18th century. She was buried in the Smolensk cemetery.

By the 1820's, great crowds of believers were gathering at the grave of Blessed Xenia to pray for the repose of her soul and ask her intercession before God. So many people would take earth from her grave that it had to be replaced every year; when a stone slab was placed over the grave, people would chip pieces of it as a remembrance of the saint. Later a chapel was built over her grave, and to this day, even though it has been closed for years, people go there to pray and gather a bit of earth or a piece of stone from the chapel wall. Miracles througn the prayers of Blessed Xenia have not diminished over the years, but even increased in recent years as the day of her canonization drew near. The following is one of the many remarkable miracles of Blessed Xenia in our own days.

Theodore G. Huene of Edmonton, Alberta, Canada, is a living witness of Blessed Xenia's miraculous intervention in his life from beyond the grave. Through her prayers he was literally "pulled out" from the abyss of death both physical and spiritual; for he was among the dead and rose to witness the truth of the Orthodox Faith.

T. Huene, a Lutheran from Russia, for many years suffered from an ulcer which no medical treatment helped. On July 19, 1952, he began to bleed internally, was taken to the hospital, and underwent an emergency operation, during which his heart stopped beating and he "died". However, after some minutes of heart massage, the heart began to beat again. His wife and chidlren outside were informed that ten minutes is the longest that the heart can be without beating; "but we don't know exactly how long your husband's heart failed to beat," concluded the doctor. The interval of death was evidently longer than this, for oxygen had been cut off from the brain too long and as a result the process of brain decay had already set in, with symptoms of the death agony. Even if by some chance he were to survive, his brain would be permanently damaged. His wife, who was then an Orthodox Christian only in name, writes: "The next day he had convulsions; he was strapped to the bed, and the frightful agony began. He was unconscious for over a week. During this time a friend, Mrs. Barbara Girillovich, suggested that we have a panikhida served for Blessed Xenia, saying, 'You will see that in half an hour he will feel better.' She gave me a little bottle with a piece of cotton inside; the bottle had once contained oil from the lamp over Xenia's grave, and the cotton had once been soaked in it. She told me to make the sign of the cross on my husband's forehead and chest and then place the bottle under his pillow. We didn't know at all who this Xenia was, but I at once ordered a panikhida to be served in church, asking in addition on my own part that a moleben be served to the Kursk Icon of the Mother of God, since I had heard that many had received help through this Icon. This was done right away. Half an hour after the services had been sung, my husband opened his eyes for the first time, pronounced my name, and asked for 'oil.' I thought he was hungry ('oil' and 'butter' are the same word in Russian) and wanted to eat, but he said faintly, 'Now I feel better,' and then I understood and anointed him again, making the sign of the cross — and he quietly fell asleep. From that day on he started to get better."

The first time his daughter saw him after he regained consciousness, he told her with radiant joy: "I saw angels; I will live now," and he kept asking that some "blue icon" be shown to him. When he had regained strength after some time he recounted the following: He felt he was somewhere in

the midst of dark tunnels, struggling over pipes in deep ditches where it was terribly cold. He was about to sink into some dark pit when an old woman in men's clothing, in a short jacket and long boots, appeared on the surface above. She took him by the hand and tried several times to pull him out. Every time that he felt he was sinking down into the marsh she would pull him, until finally she pulled him out of the pit into the light. There he saw how she was dressed and that she was pulling a sled on which there was a blue icon of the Mother of God. The woman came to an unfinished church and began to haul bricks on her sled to the scaffolding. "I asked her if I could help, but she said that she had to do it herself," concluded Mr. Huene, who knew nothing at all about Xenia. Only after a visit by Archimandrite Anthony (now Archbishop of San Francisco), who brought him a booklet on the Life of Blessed Xenia with a picture of her, did he realize who she was, as he exclaimed with thanksgiving: "That's the woman I saw."

His recovery proceeded with astonishing rapidity. Mrs. Huene writes: "When we were leaving the hospital the head nurse was moved to tears, since no one in the hospital thought that my husband would live. The doctor, when I thanked him, said: 'Do not thank me; it was someone above me.' And on August 26, the day of St. Tikhon of Zadonsk and the Apodosis of the Transfiguration, my husband was received into the Orthodox Church, and he now takes an active part in church life, being an assistant to the church warden."

Relatively recently Mr. Huene was able to see for the first time the original Kursk Icon when it was visiting the Edmonton diocese. With awe he beheld and immediately recognized this splendid and truly wonderworking Icon, adorned with a glittering bright blue riza, just exactly as he had seen it in the other world, being carried by Blessed Xenia, who, with a "foolishness" above this world, opened to him the doors of eternal salvation — granting to us a glimpse of God's unfathomable mercy to mankind.

*Witnessed and verified by: Mr. and Mrs. T. Huene, Mrs. Eugenia Pafnutieff, Mr. and Mrs. Girillovich, Mr. and Mrs. D. Horvath*

Even up to the day of her canonization, those who have prayed for the soul of Blessed Xenia have received healing from afflictions, success in good undertakings, and deliverance from misfortunes.

---

Elder Theodore of Sanaxar

# *The Glorification of SAINT XENIA*

*(Continued from page 150)*

Many incidents of miraculous help which occurred after the death of the Blessed One were sometimes written down; but often, by reason of persecutions or carelessness, this was not done. But they have accumulated in the memory of the preservers of our piety, the believing laymen, for even now the Orthodox Russian people in some part preserves faith and piety.

Believing laymen carry to the Blessed One their needs and sorrows, and our hierarchy abroad, fulfilling its service, now humbly testifies that Blessed Xenia, together with other God-pleasers from our people, is "a splendid fruit of the saving sowing" performed by the Divine Sower on Russian soil (Troparion to All Saints of Russia).

Metropolitan Philaret

**July 14 , 1978**

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